

A LITTLE
Catechisme, that is to saye,
a short instruction touching christian religi-
on, set forth by Theodorus Beza Mini-
ster of the Church of God
in Geneva.

question. 1.

The first section.

W Herefore hath God placed vs in this world
A. To know and serue him.

Qu. 2. VVill he be knowne and serued according to
our vnderstanding & wil: or according to that, which
it hath pleased him selfe, to declare and sette out vnto
vs touching the same?

An. According to that which hee hath
declared vnto vs concerning the same.

Qu. 3. VVher hath he declared and set out the same
vnto vs?

A. In that booke which wee cal the Bi-
ble, comprehending together with diuers hi-
stories, the Law and the Gospell.

Qu. 4. VVho hath made this booke?

A. God him selfe, by the ministry of his
holy Prophets and Apostles.

Qu. 5. VVhat is the Lawe?

A. The doctrine which teacheth vs what
we ought to do, as wel towards God, as one
of vs towards another.

Qu. 6. VVhat is the Gospell?

A. That heauenlye doctrine which tea-
cheth vs, what we must beleue to our salua-
tion thorow Iesus Christ only.

A. 1.

Q. 1.

Qu.7. Doth this vword contayne all that which we must beleue and doe?

A. Yea, without hauing any neede to adde or to ioyne any thing thereto, or to take any thing therefrom.

Qu.8. Say now the articles of your beleefe.

A. I beleue in god, the father almighty. &c.

The second section.

Qu.9. Doth this doctrine teach vs that there is but one onely God, or that there are more gods then one?

A. It teacheth that there is but one God only, and that we may not haue more.

Qu.10. Wherefore say you so?

A. Because it must needs be, & he which is God, shoulde bee aboue all other thinges, and therefore hee may not haue a fellowe or companion ioyned with him.

Qu.11. Yet you in naming God haue seemed to rehearse three, that is to say, the father, the sonne, & the holy Ghost?

A. In dede there are three persons in one onely Godhead: but yet these three persons are but one, and the selfe same onely God.

Qu.12. Meane you that God is diuided into three partes?

A. No, for God cannot bee diuided, but I say, that euery one of these three persons is one, and the selfe same onely God altogether perfect.

Qu.13. How can this be?

A. It is a misterie or secreat beyond all our

our vnderstanding, and yet notwithstanding
most certaine and sure, for God hath so de-
clared it, and set it forth vnto vs, by hys ho-
ly word:

Qu.6. Doe you then belecue in one onely God,
the father, the sonne, and the holy ghost?

A. Yea: and by Gods goodnes, will dye
in thys sayth.

The third session.

Qu.1. How is the sonne of God called?

A. **I E S U S C H R I S T.**

Qu.2. VVhat meane these words Iesus Christe?

A. Iesus is as much to say, as Sauour,
and Christ is as much as annointed and co-
secrated to be our soueraigne king, hauing
power ouer all creatures, our soueraigne or
high prophet, who hath fullpe declared vnto
vs the will of God his father, touching our
saluation, and our soueraigne or high priest,
which hath fullpe appeased and pacified the
wrath of God against vs for our sinnes.

Qu.3. VVhat hath he don and suffered to saue vs?

A. He was conceived by the holy ghost,
and bozne of the Virgin Mary, suffered vn-
der Pontious Pilate, &c.

Qu.4. Can God suffer or dye?

A. No,

Qu.5. Is not Iesus Christ true and very God eter-
nall, vvith his father and the holy ghoste?

A. Yea.

Qu.6. Howe then is he sayd to haue dyed?

A.2.

A.

A. Because that being verie God, hee was made man also, to the ende that in hys person our nature might beare or suffer the whole punishment due to our sinnes and transgressions.

Qu.7. Do you meane that the sonne of God was chaunged into man?

A. No, because then he shuld be no more God: & God can not eyther change himselte or be changed. But being of himselte verie God, hee hath taken our nature vnto hymselfe, that so he might be very God and very man.

Qu.8. If he had not bin God, could he haue bine our sauour.

A. No, for it belongerth vnto God only to pardon and forgiue sinnes, and to giue eternall life.

Qu.9. And if he had not bin man, could he haue bin our sauour?

A. If he had not bin man, he coulde not haue dyed, and therfore we our selues shoulde haue bin subiect vnto death.

The fourth section

Qu.1. Shall all the world be saued?

A. No, for the greater part of the world refuse their saluation.

Qu.2. VVho then are they which shall be saued?

A. They that haue sayth and belecue.

Qu.3. And vyhat is sayth?

A. A certaine perswasion and assurance, which

which euery true Christian man oughte to
haue, that God the father loueth him, for Je-
sus Christ his sons sake.

Qu. 4. VVherfore do you say for Iesus Christs sake?

A. Bicause that wee being altogether
corrupted and wholly peruerse in our selues,
God could not loue vs, but in respect of him
onely, which is man altogether iuste and
perfect, that is to saye, Iesus Christe hys
sonne.

Qu. 5. Commeth this sayth of our selues?

A. No, but from the onely grace and
goodnesse of God, which doth freely giue it
to his elect and chosen ones.

Qu. 6. And they which haue this faith ar they saued?

A. Yea of necessity, for God hath giuen
his sonne to the ende that euerye one which
beleueth in him, should haue life euertlasting;
and he is not a lyer.

The fifth section.

Qu. 1. But vvhereby may a man know whether he
haue faith or no?

A. By good workes.

Qu. 2. VVhich be good workes, and which be euill?

A. Those onely are good which he hym-
selfe hath commanded, and those euill which
he hath forbidden.

Qu. 3. Rehearfe now the commandements of God?

A. Heare Israel. &c. The summe wher-
of is, thou shalt loue the Lord thy God.

Qu. 4. To know Gods commaundements is not
onely

onely to know to say them, but men muste also vnderstand that vvhich they say: wherfore I demand of you vvhath meaneth that vvhich is sayde in the thirde commaundement, to take the name of GOD?

A. It is to name God which we must neuer doe, but hypon iust and good cause, and with feare of his maiesty whom we name.

Qu. 5. Then it is by stronger and greater reason more forbidden to sweare by God in vaine, that is to say, to take him for a vvitness and iudge, without iuste and good cause vvhy?

A. It is so in deede.

Qu. 6. VVhat meaneth it to sanctifie the Sabaoth day or day of rest?

A. It is to dedicate and consecrate it to the glory of God.

Qu. 7. Ought vve not also to dedicate vnto him al the rest of the dayes of our life?

A. Yea but this day is particularly and chiefly ordeyned for this end and purpose.

Qu. 8. Doe men forbid to trauaile or vvorke on the saboath day, as thogh to labor wer a thing euil of it self?

A. No, but they forbid ordinary and vsuall labor, to doe a worke which is better and more profitable.

The sixt section.

Qu. 1. You haue said that they only are good works which God hath commanded. VVherfore tel me can we accomplishe & fulfil the commaundements of God?

A. No, not so much as begin to doe anye thing, but by a certaine singular and speciall grace of God. Yea there neuer hath bine or shall

shall be a man, excepting Iesus Christ only,
which hath perfectly fulfilled the same.

Qu. 2. Wherefore say you so?

A. Because God will save vs through
his onely mercy in Iesus Christ.

Qu. 3. Yet so it is that a good life is the way to sal-
uation?

A. It is true, that repentance & amend-
ment is loyned with the forgiveness of our
sinnes: but yet followeth not thereupon that
we be saved by our workes.

Qu. 4. And why shall wee not bee saved by our
workes, seeing that they are good?

A. Because they be not good ynough for
that purpose.

Qu. 5. Wherefore then are they good?

A. To set forth Gods honour, to wime
or else to strengthen our neighbours, and to
make vs know and feele in our selues, that
we are the children of God.

Qu. 6. Good workes then make vs not gods childre?

A. No, for contrariwise, a man must first
be the childe of God before hee can doe good
workes: but this is a marke or badge wher-
by a man may know the children of God.

Qu. 7. What then maketh vs the children and
sonnes of God?

A. The onely grace and mercye of God,
by his holpe spirite, because hee hath elected
and chosen vs from before all euerlasting-
nes, according to his good pleasure.

The seventh section

Qu.1. The holy ghost then is he which maketh vs the children of God: but what instruments or means doth he ordinarily and commonly vse to bring vs to that honour and keepe vs in the same?

A. The preaching of the worde, prayer, and the vse of the Sacraments.

Qu.2. What call you preaching of the word?

A. An exposition of the writings of the Prophets and Apostles, which is don in the Church by such as he hath called to that holy ministry: of whom it is sayd: he that receiueth you, receiueth me.

Qu.3. Howv doe you pray?

A. Saying. Our father which art in heauen. &c.

Qu.4. To whom speak you these words?

A. To God the Father.

Qu.5. Howv is he your father, seing that he hath but one onely Sonne, that is to saye, I E S V S CHRIST?

A. First bicause that Iesus Chyiste his eternall sonne, being made man is become our brother: secondly bicause he loueth me in Iesus Chyist his sonne, with a greater then a fatherly loue and affection.

Qu.6. Albeit then that you direct not your speech and words, eyther to the Sonne or to the holy ghost, yet you doe not exclude or shutte out eyther the one or the other.

A. No, for I can not cal him father but in the name of his sonne Iesus Chyiste, nor pray vnto him but by the holy Ghost.

Qu.7.

Qu.7. And is it not lawfull for a man to frame or make his prayer to the person of the sonne & of the holy Ghost?

A. Yea in deede. For seeing that the three persons are one only, and the selfe same God, invocation or prayer doth equally belong vnto them. And whether I call vpon the father in the name of the son by the holye ghost, or that I make my praier vnto y^e sonne to lead and bring me to the father, or that I pray the holy ghost to teach me the father & the sonne, all commeth to one.

The eighth section

Qu.1. And vvhat is a Sacrament?

A. It is a thing which God setteth before mens eyes in his Church, to signifie vnto vs for our saluation, an other thing which men see not.

Qu.2. And wherefore hath God ordeyned these signes to his promises?

A. For to make vs so much the more assured of the certaintie of them.

Qu.3. Howe manye suche signes are there in the christian Church?

A. Two, that is to saye, Baptisme, and the holy Supper.

Qu.4. Vvhat see you in Baptisme?

A. Water.

Qu.5. Vvhat doth this water signifie vnto you?

A. The blood of Iesus Christ.

Qu.6. To vvhat ende?

A.

A. To make cleane my finnes, as the water being occupied maketh cleane the filthines of the body.

Qu. 7. Doth this water make cleane and purge sins?

A. No, but it signifieth vnto mee, that which washeth my finnes, to wit, the blood of Iesus Christ.

Qu. 8. Meane you that this matter or substance of the blood of Iesus Christ vasheth our soules?

A. No, for our soules can not be clesed with any matter as our bodyes. But this blood maketh me cleane, because that Iesus Christ hath shed it for satisfaction and full recompence for my finnes.

Qu. 9. Is there any difference betwene the water of Baptisme, and common water?

A. No, as concerning the matter and substance (for it is alwayes water) but there is very great difference, as concerning the vse: for the common water serueth to washe and make cleane our bodely filthines, and the water used in Baptisme, is a sacrament of the washing of our soules.

The ninth section

Qu. 1. VVhat see you in the supper?

A. The bread and the wine which is ther given and receiued, according to the ordinance and institution of God,

Qu. 2. VVhat doth this bread and this wine signifie vnto you?

A. The bread signifieth to me, the bodye
cru.

crucified for me, and the wine significth vnto
me, the blood shed out for me.

Qu. 3. To what end?

A. To testifie vnto me, & to assure me that
euen as this bread & this wine, are ordeyned
for the maintenance and nourishment of this
life, so our Lord Iesus Christ hath given his
body and his blood for me, & giueth himselfe
to me, to the ende that from him, as from a
fountaine, there may flowe vnto me eternall
life.

Qu. 4. Are this bread and vvine our spirituall nourishment?

A. No, but they signifie vnto vs y from
whence very eternall lyfe it selfe proceedeth,
that is to saye, from him which hath suffered
his death and passion, to take away the cause
of our death, that is to saye sinnes, and to re-
me vs vnto eternall life, thozow a spirituall
liuelinesse, which resteth and remaineth in
him.

Qu. 5. Is there any difference betwene the breade
and vvine vsed in this sacrament, and common breade
and vvine?

A. No, as touching the matter and sub-
stance, (for it is alwayes bread and wine:)
but there is very great difference, as concer-
ning the vse: for ordinary and comon meates
are appoynted for the vse of this present life,
but this sacrament is ordeined to signify and
seale

seale vnto vs our spirituall and euerlasting
nourishment.

The tenth section.

Qu. 1. VVherefore hath the Lord ordeyned & instituted two signes in his holy Supper, seing that in Baptisme there is but one onely.

A. To assure vs that hee doth not feede vs to the halues but wholly, being not only our meate but also our drinke.

Qu. 2. VVhere is Iesus Christ now according to his humaine nature?

A. In heauen, from whence he shal come to iudge the liuing and the dead.

Qu. 3. By what meanes can you then which are on the earth receiue him?

A. As I receiue with my hande and my mouth the Sacrament, that is to saie, that bread and that wine, for the nourishment of this body, euen so by the vertue, and power of the holpe ghosste, I doe inwardly and in my soule receiue and embrace thowse sayth our Lord Iesus Christ, very God and verie man, that by him I may liue eternally.

Qu. 4. Doe they which haue no faith receiue Iesus Christ in the Supper?

A. No, for Iesus Christ is not receiued but by faith, yet doe they in deede receiue the sacraments, but to their condemnation.

Qu. 5. How so?

A. Because that they make no difference betwene common bread and communion wine,
and

and that which is the sacrament of the body
and blood of Iesus Christ, whom they reiect
and throw from the churche their vnbeleife.

Qu. 6. How must a man prepare himselfe to come
worthely to the supper.

A. If he haue true repentance of the life
that is passed, confessing their sinnes before
God, and amending them towards God and
his brethren, so much as in him lyeth, with
a full deliberation and purpose to doe better
in time to come, and embracing Iesus Christ
by a true fayth in his promises and Sacra-
ments for the alone and onely saluour.

Qu. 7. But hath Iesus Christ left it vnto our liber-
tye and choyse, whether we will go to the supper, or
not goe to it?

A. In forbidding men to resort thither vn-
worthily, he comādereth al them which haue
iudgement and discretion, to prepare them-
selues that they may repaire worthily to it.

God giue vs all grace to go to it, to his honor
and glory, and to our saluation. So be it.

A prayer to be sayd of children be-
fore they study their lesson

Wherein shall a childe adressed his way, in
guiding himselfe according to thy word O
Lord. Open our eyes & we shall consider the
maruailous things of thy law. Giue vs vn-
derstanding, and we shal keepe thy law, yea
we will keepe it with our heart.

A prayer to be sayde

O Lord why haue thou the fountaine of al wisdom and knowlege, seeing it hath pleased thee to giue vs the meane to be taught in our young age to knowe howe to guide our selues holily and honestly, in al the rest of our life hereafter to come, let it please thee also to lighten our vnderstanding (vvhiche of it selfe is blind) that it may comprehend and receiue that doctrine and learning, vvhich shall be taught vs, confirme also and strengthen our memorye to keepe it wel: dispose our hearts to receiue the same vvhillingly, & with such desire as is mete, least that thoroov our vnthankfulness, the occasion that thou dost offer vnto vs, shuld perish or be lost. To this end powre vpon vs we pray thee thy holyc spirite, vvhich is the spirite of all vnderstanding, truth, iudgemente, vviledome and learning, which may make vs able to profit so wel that the pain vvhich shall be taken in teaching vs be not lost. And to whatsoeuer study, that we apply our selues, graunte that we may refer it to the true and right ende, vvhich is to knowe thee, in our Lorde Iesus Christ, that vve may haue full trust of our saluation and eternal life in thy grace, and may serue thee vprightly and purelye, according to thy good pleasure, so that al that which we shall learn, may be an instrument to help vs thereto. And seeing that thou doest promyse to giue vvyfdom to the little ones, and such as are humble, and on the other side, to confound the proud in the vanity of their wits and vnderstandings: & likewise to make thy selfe knownen vnto them that bee of an vpryght hart, & on the other side to make blinde the wicked & vngodly, vve beseeche thee to fashion and subdue vs to true humility, that thereby vve may be made apte to learne & obedient also, first vnto thee, secondly vnto our superiors which thou hast appoynted to gouerne
and

Of Children.

and teach vs. Moreouer, vve hartily praye thee to dispose and frame our harts, vnfeynedly to seeke thee, for saking all fleshly and euil affections, and that vve maye now in such sorte prepare our selues, to serue thee hereafter in that estate and calling, vvhych it shall please thee to ordeyne and appoynt for vs,

vwhen vve shall come to age. Heare

vs O father of all mercy thou

row our Lord Iesus

Christe. So

bee it.

(:)

PSALME. XXV.

*The Lorde reuealeth his secretes, vnto them
which feare him, and maketh them to knowe
his couenaunte.*

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Hugh Singleton, dwelling in Creede

Lane, at the signe of the gylden

Tunn, neere vnto Ludgate,

and are there to

be solde.

Cum priuilegio.

Anno. 1579.

